

The Lion

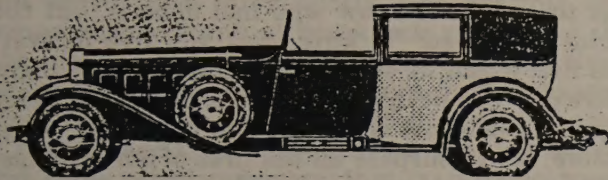
March 1995

A merely parochial newsletter for members of St. Mark's Parish, Denver, Colorado
The Antiochian Orthodox Christian Archdiocese of North America, Western Rite Vicariate

"Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it. (Acts 28.28)"

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Of Interest for Members Only



A new section of the *Lion* "For Members Only" begins this month. Only members of St. Mark's Parish are permitted to read the contents of this special section. Persons who are fewer than 18 years of age, or clergy, may only read these pages with Parental Guidance. Last month the *Lion* printed an essay on "The Problem of Self Righteousness" which called forth a surprisingly vigorous and positive response from our readers among the Laity. Some of the superior Clergy were not amused. We will now place all items of spiritual and practical advice to the faithful in the "For Members Only" section, which according to the rules, will be read only by members of St. Mark's Parish who are old enough to vote and be drafted. Any evidence that others have read this section will be cause for suspension of their subscription.

This Lent we offer Stations of the Cross

on Friday evening at 7:00 PM. This devotion will be followed by a soup and salad supper in the Parish Hall provided by members of St. Edward Martyr Guild. No reservation is required as water can always be added to multiply the servings. All are welcome to join in this ancient devotion of following our Lord to Golgotha along the Via Dolorosa - "so by His Cross and Passion may we come to the Glory of His Resurrection."

In this issue of the *Lion* find:

St. Patrick, Enlightener of Ireland
Review of "Which Rite is Right" by
Virginia Tschanz continued
"For Members Only"
A Kalendar for March

St. Patrick of Ireland

from Wisdom of the Celtic Saints
by Edward C. Selner

SAINTE PATRICK, the patron saint of Ireland, is the most famous of the Celtic saints. He was born about 390 near the west coast of England or Wales. Two writings have survived: *Confessio*, which he wrote toward the end of his life to defend himself against detractors at home who were questioning his integrity, and a *Letter to Coroticus*, in which he protested the captivity and martyrdom of some of his Irish converts by a Welsh chieftain. Both writings give us insight into his passionate personality and his great love of the Irish, whom he adopted as his own sons and daughters.

Patrick's father was a deacon and his grandfather a priest. While still a youth he was captured by pirates and taken to Ireland, where he lived for six years as a slave. It was there, while tending sheep in solitude, that he had a religious conversion. Helped by inner voices and dreams, Patrick escaped and eventually returned to his own country. Some years later he had another vivid dream in which a figure named Victor brought letters from the Irish, telling him to "come back and walk with us once more." Patrick interpreted this dream as a genuine call from God revealing his missionary vocation. Later generations identified his dream figure, Victor, with a guardian angel and soul friend who guided Patrick throughout his life.

In 432 Patrick landed on Ireland's shores and as a missionary-bishop spent the rest of his life making converts and organizing the church, primarily in the north. He died near Armagh in 461. A huge boulder bears his name in the cemetery at Downpatrick today. At Armagh two churches face each other from two different hills: one stands at the original windswept site associated with Patrick's monastery; the other houses one of the richest collections of Celtic religious art. Patrick's feast day is celebrated March 17.

Patrick's Early Life and Captivity in Ireland

Patrick, who was also called Sochet, was born in Britain, the son of the deacon Calpornius, whose father, as Patrick himself says, was the priest Potitus, who came from the town of Bannavem Taburniae. We have discovered for certain and

beyond any doubt that this township is Ventre, and the mother who bore him was named Concessa.

At the age of sixteen the boy, with others, was captured and brought to this island of barbarians and was kept as a slave in the household of a certain cruel pagan king. He spent six years in captivity, in accordance with the Jewish custom, in fear and trembling before God, as the psalmist says, and in many vigils and prayers. He used to pray a hundred times a day and a hundred times a night, giving gladly to God what is due God and to Caesar what is due to Caesar. Patrick began to fear God and to love the Lord Almighty, for up to that time he had no knowledge of the true God, but at this point the Spirit became alive within him.

After many hardships there, after enduring hunger and thirst, cold and nakedness, after pasturing flocks, after visits from Victor, an angel sent to him by God, after great miracles known to almost everyone, after divine prophecies in the twenty-third year of his life, Patrick left the earthly, pagan king and his works and received the heavenly, eternal God. He then sailed for Britain by God's command and was accompanied by the Holy Spirit. With him were barbarian strangers and pagans who worshipped many false gods.

He Finds a Mentor in Gaul

When Patrick was thirty years old he set out to visit and pay his respects to the apostolic see. He wanted to learn and understand the divine wisdom and holy mysteries to which God called him and to fulfill them so that he might preach and confer divine grace on foreign peoples by converting them to faith in Christ.

So he crossed the southern British sea and began his journey through Gaul with the intention of eventually crossing the Alps, as he had resolved in his heart. He came to the home of a very holy bishop, Germanus, who ruled in the city of Auxerre, the greatest lord in almost all of Gaul. Patrick stayed with him for quite some time, just as Paul sat at the feet of Gamaliel. In all humility, patience, and obedience he learned, loved, and treasured wholeheartedly knowledge, wisdom, purity, and every benefit to soul and spirit, with great fear and love for God, in goodness and singleness of heart and chaste in body and spirit.

When Patrick had spent a considerable time there—some say forty years, others thirty—that most faithful friend Victor, who had foretold everything to him in a large number of dreams, told Patrick that the time was at hand for him to come and fish with the net of the Gospel for the wild, barbarian peoples whom God had sent him to teach. "The sons and daughters of the forest of Foclut are calling you."

And so, when a suitable opportunity came about, with God's help to accompany him, Patrick set out on the journey he had already begun, to do the work for which he had long been prepared—the work of the gospel.

Patrick's Confrontation with the Druids at the Court of Tara

So Patrick returned to Ireland and travelled to Tara, the home of the Irish kings. As he prepared to celebrate holy Easter, he kindled the divine fire with its bright light and blessed it. As it gleamed in the darkness it was seen by almost all the inhabitants of the flat plain. It was also seen from Tara, and everyone wondered at the sight. King Loiguire called together the elders, councilors, and druids and said to them: "What is this? Who is it who has dared to commit this sacrilege in my kingdom? Let him be put to death." They all replied that they did not know who had done it, but the druids answered: "O king, may you live forever! This fire, which we see and which was lit this night before one was lit in your palace of Tara, will never be put out unless it is put out this very night; what is more, it will surpass all the fires of our customs, and he who has kindled it and the kingdom brought upon us by him who has kindled it on this night will overpower us all and you. It will seduce all the people of your kingdom, and all kingdoms will yield to it. It will spread over the whole country and will reign for ever and ever."

King Loiguire was deeply disturbed at these words, as was Herod of old, and all the city of Tara with him. In reply he said: "It will not be so; no, we shall now go to see what is going on and to put an end to this matter. We shall arrest and put to death those who are committing such sacrilege against our kingdom." So yoking twenty-seven chariots, as the tradition of the gods demanded, and taking these two druids, Lucetmael and Lochru, the best of all for this confrontation, Loiguire left Tara at dawn and proceeded to the burial place of the men of Fiacc. When Patrick rose and saw their chariots and horses approaching, he went to them, rather appropriately singing with heart and voice this verse of the Psalmist: "Some may go in chariots and some on horses, but we shall walk in the name of our God." They did not rise as he approached. One, however, with God's help, refused to obey the druid's words. His name was Ercc, son of Daeg, whose relics are now venerated in the city called Slane. He rose to meet Patrick. Patrick blessed him, and Ercc believed in the eternal God.

They then began to talk with one another, and one of the two druids, called Lochru, was insolent to the saint's face and had the effrontery to disparage the Catholic faith in the most arrogant terms. Patrick glared fiercely at him as he spoke, as once Peter did with Simon, and then, with strange power, he shouted aloud and confidently addressed the Lord: "O Lord, who can do all things and in whose power all things lie, who sent me here, may this impious man who blasphemes your name be now carried up out of here and die without delay." At these words the druid was carried up into the air and then dropped outside from above. He fell headfirst, crashing his skull against a stone, and

was smashed to pieces. As he died before their eyes, the pagans were afraid.

The king with his followers was angry with Patrick at this and determined to kill him. He ordered his men: "Lay hands on this fellow who is about to destroy us." When holy Patrick saw that the ungodly pagans were about to rush him, he rose and said in a clear voice: "May God arise and his enemies be scattered and those who hate him flee from his face." Immediately darkness fell on them, and there was a horrible sort of upheaval with the ungodly attacking one another. As they struggled a great earthquake locked their chariot-axes together and drove them off violently. The chariots and horses rushed away at breakneck speed over the flat plain, until in the end only a few of them escaped to the mountain Monduirn. In this disaster seven times seven men perished through the curse of Patrick, and there remained only the king himself and three other survivors, that is, his queen and two of the Irish. All of them were very frightened.

The king came, compelled by fear, and bowed his knee before the saint and pretended to worship the God he did not want to worship. After they had parted, the king, going a little way off, called holy Patrick over on some pretext, with the intention of killing him some way or other. But Patrick, aware of the wicked king's thoughts, first blessed his companions (eight men and a boy) in the name of Jesus Christ, and then came to the king. The king counted them as they approached, and suddenly they disappeared from the king's sight. The pagans saw only eight deer with a fawn heading for the wilds. And King Loiguire, saddened, frightened, and humiliated, returned at dawn to Tara with the few survivors.

The following day, that is, Easter Day, the kings and princes and druids were at table with Loiguire. This was their most important feast day, and they ate and drank wine in the palace of Tara. Some were talking, while others were thinking about what had happened. Patrick, accompanied by only five companions, entered through the closed doors, as we read that Christ did, in order to vindicate and to preach the holy faith at Tara before all the nations. As he entered the banquet hall at Tara, only one of the number rose at his approach, Dubthach maccu Lugir, an excellent poet.

While they were all feasting, the druid Lucetmail, who had been involved in the clash during the night, was provoked to fight Patrick because of his colleague's death. To start the contest off, as the others looked on, he poured something from his own goblet into Patrick's cup to test his reaction. Holy Patrick, seeing this kind of test, blessed his cup in the sight of all, and the liquid froze like ice. When the cup was turned upside down, only the drop the druid had poured in fell out. Patrick blessed the cup a second time, and the liquid returned to its natural state. Everyone present was amazed. After a little while the druid said: "Let us work miracles on this vast plain." And

Patrick asked: "What sort of miracles?" The druid replied: "Let us bring snow over the land." And Patrick said: "I refuse to bring what is contrary to God's will." And the druid said: "I shall bring it in the sight of all." Then he began his magical spells and brought snow upon the whole plain, deep enough to reach people's waists. All who saw this were astonished. Then Patrick said: "All right, we can see this; now remove it." The druid replied: "I cannot take it away before this time tomorrow." The saint said: "You can do evil, but not good. It is not like that with me." Then he blessed the entire plain, and in no time the snow disappeared, without rain, mist, or wind. And the crowds cheered and were amazed and touched in their hearts.

Soon after, the druid invoked demons and brought very thick darkness on the land as a sign. The people all muttered angrily. Patrick said: "Drive away the darkness." But the druid could not. The saint then gave a blessing in prayer, and suddenly the darkness was driven away and the sun shone. All the onlookers shouted aloud and gave thanks. After this contest between the druid and Patrick in the king's presence, the king said to them: "Throw your books into water, and we shall venerate the one whose books come out unscathed." Patrick answered, "I shall do so." But the druid said, "I refuse to undergo a trial by water with this man, for he considers water to be his God." (He had heard, no doubt, that Patrick baptized with water.) So the king replied, "Then agree to ordeal by fire." Patrick responded: "I am ready." Again the druid refused, saying: "This man worships in alternate years now water, now fire as his God." And the saint said: "That is not true. But you go yourself, with one of my students, into a divided and closed house. You shall wear my garment, and my student will wear yours. Together you will both be set on fire and be judged in the presence of the high God."

This plan was accepted, and a house was built for them, with one half made of green wood and the other of dry wood. The druid was sent into the green part of the house, with Patrick's robe round him, and one of Patrick's students, a boy called Benignus, went into the dry part of the house wearing the druid's cloak. The house was closed up from the outside and was set on fire before the whole crowd. And in that hour it so happened that, as Patrick prayed, the fire's flames consumed the druid in the green half of the house, leaving only Patrick's robe untouched by the fire.

Benignus, on the other hand, was more fortunate, as was the dry half of the house. The fire did not touch him and brought him neither pain nor discomfort. Only the cloak of the druid was burnt in accordance with God's will.

And holy Patrick said to the king: "Unless you believe now, you will die at once, for God's wrath will come down upon your head." And the king was terrified, his heart trembling, as was his entire city. So King Loiguire assembled the elders and all his council and said to them, "It is better for me to

believe than to die." And on his followers' advice, he believed that day and turned to the eternal Lord God, as did many others on that occasion.

Holy Patrick, following the Lord Jesus' command, left Tara, and went forth to teach all peoples, baptizing them in the name of the Father and the Son and the Holy Spirit. He preached everywhere, the Lord working with him and confirming his word by the miracles that followed.

Coroticus Is Punished for His Crimes

News had been brought to Patrick of a wicked act by a certain British king named Coroticus, a cruel and evil ruler. This man had no equal as a persecutor and murderer of Christians. Patrick tried to call him back to the way of truth by a letter, but he scorned Patrick's salutary exhortations. When this was reported to Patrick, he prayed to the Lord and said, "My God, if it is possible, expel this godless man from this world and from the next." Not much time had elapsed after this when Coroticus heard somebody recite a poem saying that he should abandon his royal throne, and all the men who were dearest to him chimed in. Suddenly before their eyes, in the middle of a public place, the king was ignominiously changed into a fox, went off, and since that day and hour, like water that flows away, was never seen again.

The Gift of Armagh

There was in the country of Airthir a rich and respected man called Daire. Patrick asked him to give him some place for his religious observances. The rich man said to the saint, "What place do you want?" "I want you to give me that piece of high ground called Willow Ridge, and I shall build a place there," answered Patrick. The man refused to give the saint that high ground but gave him another site on lower ground now called the Martyrs' Graveyard near Armagh. Patrick lived there with his followers.

After some time a groom of Daire brought his remarkable horse to graze in the Christians' grassy meadow. Patrick was annoyed that the horse was brought onto his ground and said, "Daire has acted stupidly in sending his brute beasts to disturb the little ground that he gave to God." But the groom like a deaf man did not hear, and like a dumb man not opening his mouth he said nothing. He let the horse loose there for the night and went away. When the groom came back the following morning to see his horse, he found it dead. Returning home he sadly reported to his master, "Look, that Christian has killed your horse, since the disturbance annoyed him." Daire replied, "Let him be killed too—go now and slay him."

But as they went outside death fell on Daire quick as a flash. His wife said: "This death is because of the Christian. Someone go quickly and have his blessings brought back to us, and you will be saved; and let those who have gone off to kill him be stopped and recalled." Two men went off to the Christian, and concealing what had actually

happened said to him, "Look, Daire has been taken ill; let something be brought to him so that he may be cured." Patrick, knowing what had happened, said, "To be sure." He blessed some water and gave them it, saying, "Go, sprinkle your horse with this water and take it with you." They did so, and the horse came back to life. Then they sprinkled Daire with the water and he was cured immediately.

Afterward Daire came to honor Patrick, bringing with him a wonderful bronze bowl from across the sea. "Here is your bowl," he said to Patrick. "For you are a firm, steadfast man. What is more, I give you, as far as it is mine to give, that piece of ground you once requested; live there." That city is now called Armagh.

Patrick's Place of Resurrection

Now after these great marvels the day of Patrick's death and of his going to heaven drew near. With his companions, he began to go to Armagh in order that his resurrection might be there. Beside the road, however, a bush was ablaze, but it did not burn down, as had happened to Moses before. In the bush was the angel Victor, who often used to visit Patrick. This Victor sent another angel to Patrick to stop him from going where he wanted to go. He said to him: "Why do you go on a journey without Victor's guidance? Victor calls you. Change your route and go to him." So Patrick changed his route as he had been told and asked what he should do. The angel answered, "Return to the place from which you came. It is there you shall die, and not in Armagh. But it has been granted you by God that your dignity and your preeminence, your piety and your teaching shall be in Armagh as if you yourself were alive there." Patrick said: It is Armagh that I love, A deep thorpe, a dear hill, A fortress which my soul haunts.

When the hour of his death approached, Patrick received the sacrament from the hands of bishop Tassach for his journey to a blessed life.

During the first night of his funeral rites angels kept the vigil of his body with prayers and the singing of psalms. All those who had come for the vigil slept on that night. During the other nights, however, men watched by the body, saying prayers and singing psalms. After the angels had returned to heaven they left behind them a sweet scent as of honey and a fragrance of sweetness as of wine, so as to fulfill what has been said in the benedictions of the patriarch Jacob, "Behold, the scent of my son is like the scent of a fruitful field which the Lord has blessed."

The angel had told Patrick, "So that your relics will not be removed from the ground, one cubit of earth will be placed on your body." That this was done at the command of God was shown when a church was being built above the body. The men who dug up the ground saw fire burst forth from his tomb and retreated in fear of the fiery flames

+ + +

March 1995

Saint Mark Parish, established 1875

Sun

Mon

Tue

Wed

Thu

Fri

Sat

Visitor Sunday is May 7th. Bring your friends and unsaved relations! The Choir welcome new members. See Grace Christus to apply. The Annunciation is Saturday, 25 March. Please plan to attend Mass this day!

1 St. David of Wales 12:10 PM Liturgy	2 St. Chad 9:30 AM Liturgy	3 <i>feria</i> 8:30 AM Liturgy	4 <i>feria</i> 9:30 AM Liturgy 6:00 PM Evensong
5 Quinquagesima 7:30 AM Morning Prayer 8:00 AM Holy Communion 9:00 AM Church School for All 10:00 AM Divine Liturgy 4:00 PM Evensong	6 St. Perpetua & Felicitas	7 Shrove Tuesday Supper at 6:30 PM	8 Ash Wednesday 7:00 AM Liturgy 12:10 PM Liturgy 7:00 PM Liturgy
9 St. Gregory of Nyssa 9:30 AM Liturgy	10 Forty Martyrs of Sebaste 8:30 AM Liturgy 7:00 PM Stations of the Cross & Lenten Supper	11 St. Sophronius of Jerusalem 9:30 AM Liturgy 6:00 PM Evensong	12 Lent I, Sunday of Orthodoxy 7:30 AM Morning Prayer 8:00 AM Holy Communion 9:00 AM Church School for All 10:00 AM Divine Liturgy 4:00 PM Evensong
13 St. Gregory the Great	14 <i>feria</i>	15 Ember Day 12:10 PM Liturgy	16 St. Patrick Day Liturgy at 6:30 PM 7:30 PM C.S. Lewis Society
17 Ember Day 8:30 AM Liturgy 7:00 PM Stations of the Cross & Lenten Supper	18 Ember Day 9:30 AM Liturgy 6:00 PM Evensong	19 Lent II 7:30 AM Morning Prayer 8:00 AM Holy Communion 9:00 AM Church School for All 10:00 AM Divine Liturgy 4:00 PM Evensong	20 St. Joseph, most chaste spouse
21 St. Benedict, Repose Ab	22 <i>feria</i> 12:10 PM Liturgy	23 <i>feria</i> 9:30 AM Liturgy	24 St. Gabriel, Archangel 8:30 AM Liturgy 7:00 PM Stations of the Cross & Lenten Supper
25 Annunciation of the Blessed Virgin Mary 9:30 AM Liturgy 6:00 PM Evensong	26 Lent III 7:30 AM Morning Prayer 8:00 AM Holy Communion 9:00 AM Church School for All 10:00 AM Divine Liturgy 4:00 PM Evensong	27 St. John Climacus (of the Ladder) Ab.D 9:30 AM Liturgy	28 <i>feria</i>
29 <i>feria</i> 12:10 PM Liturgy	30 St. John Climacus (of the Ladder) Ab.D 9:30 AM Liturgy	31 <i>feria</i> 8:30 AM Liturgy 7:00 PM Stations of the Cross & Lenten Supper	31 <i>feria</i> 8:30 AM Liturgy 7:00 PM Stations of the Cross & Lenten Supper

St. Patrick, enlightener of Ireland, is observed Thursday evening with Liturgy at 6:30 PM.

Pray for our new auxilliary bishops: Joseph and Dimitri

Confessions will be heard at any time by appointment with the Rector & on Saturday before Vespers

Palm Sunday is 16 April, Maundy Thursday 20 April, Good Friday 21 April, The Sunday of the Resurrection (Easter Day) 23 April.



Doctrinal Issues



As Western Christians become increasingly concerned by the drift of their denominations away from traditional Christian theology and liturgical practice, many have returned to Orthodoxy. Most become parishioners at existing parishes, but some have also brought into Orthodoxy their "rite" – or style of worship – and established new parishes.

Among the jurisdictions represented by the Standing Conference of Canonical Orthodox Bishops in the Americas (SCOBA) "Western Rite" parishes are at present only in the Antiochian Orthodox Christian Archdiocese of North and South America.

Nonetheless, Western Rite parishes of the Antiochian Archdiocese are in full canonical unity with other Orthodox parishes and Churches in the United States and throughout the world.

It should be noted that the Western Rite liturgical services are both Western (as opposed to Eastern or Byzantine) and Orthodox. When the Western – or Roman – Church separated from the first millennium of Orthodox unity in 1054, those Western Rites then extant were lost from the Orthodox Church.

This condition continued into the nineteenth century when some Western Christians approached the Orthodox Church after the 1871 promulgation by the Roman Catholic Church of the dogma of papal infallibility. During the same period some Protestant Christians, notably from the Anglican Communion, sought a return to the true episcopal

Western Rite Orthodoxy

character of the Church and the restoration of its sacramental nature.

At the turn of the century, the Holy Synod of the Russian Orthodox Church approved a corrected version of the Western Rite Liturgy, based on the Anglican Book of Common Prayer. In part, the effort to examine, correct, and bless this rite was led by Archbishop Tikhon of North America, who in 1917 would become Patriarch of Moscow and later would be martyred by the Soviet Communist government.

At present there are two forms of the Western Rite in use within the Antiochian Archdiocese, both derivative forms of the ancient Liturgy of Saint Gregory the Great.

To modern Western Christians these rites will seem very similar to the Tridentine Roman Catholic Mass and to the Episcopal Morning Worship and Holy Communion.

Corrected (restored) versions of these Rites and their Liturgies are presently in use, thus striking a balance once again between the Eastern and Western traditions of Orthodox Christianity.

The ancient question that continues to divide the Roman Catholic and Western Churches from the Orthodox Church regarding the use of leavened or unleavened bread in the Eucharist had to be resolved when the Western Rite parishes were received into the Orthodox Church.

The "host" used in the Western Rite Liturgies resembles the unleavened wafer used by

Roman Catholics and Episcopalians, but in fact it is leavened – although flattened – bread. The use of leavened bread, in accordance with Orthodox theology, was required by Metropolitan Philip when he received these parishes into Orthodoxy. Interestingly, antidoron is also blessed and distributed at these Liturgies.

Although small in numbers at present, Western Rite Orthodoxy exists throughout the world. Numerous Episcopal parishes and their clergy in this country, as well as Anglican parishes and clergy in England, have returned en masse to Orthodoxy and continue to do so.

The Western Rite has proven to be an excellent missionary outreach in the Western World to those who seek the purity of Orthodox Faith, yet are uncomfortable with the oriental character of "Byzantine Rite" Orthodoxy.

Nonetheless, people of either Rite worship together and the clergy may, with episcopal permission, concelebrate.

The properly Baptized and Chrismated members of parishes who use these liturgies as approved by Metropolitan Philip are Orthodox Christians, and are welcome to worship in parishes within the Greek Orthodox Archdiocese, and to receive the Sacred Mysteries.

Within these central and western states, additional information on the Western Rite Vicariate under Metropolitan Philip Saliba, can be obtained by contacting Fr. John Conolly, the Dean of the Western States, at Saint Mark's Orthodox Church, 1405 South Vine Street, Denver, Colorado 80210.

New Guide Illuminates Our Liturgical Heritage

Part II of a book review by Virginia Tschanz
(Part I appeared in the February *Lion*)

Which Rite is Right?: The Eucharistic Prayer in the Anglican Tradition by Peter Toon.

Swedesboro, New Jersey : Preservation Press, 1994.

Twenty years after the irregular institution of women to holy orders and sixteen years after the substitution of the 1979 for the 1928 *Book of Common Prayer* (BCP), the leadership of the Episcopal Church in the U.S. (ECUSA) continues its departure from the traditions, moral teachings, and tenets of Christian faith.

Episcopal discipline and oversight have seemingly been abdicated as the Resurrection is denied (Bishop Spong), the unique saving power of Christ is questioned, sexual purity is mocked,¹ the Great Commission abandoned,² and politically correct social goals (feminism, gay rights, environmentalism, multiculturalism, etc.) are pursued by various ECUSA bishops.

Episcopal traditionalists who have no problem with the 1979 rites, but who are aggrieved at what they perceive to be apostasy within ECUSA, will be enlightened by Toon's exposition of how liturgy is central to belief and how the suppositions of the 1979 BCP have facilitated ECUSA's departure from historic Christianity.

In Part I of this review I summarized Toon's suppositions underlying the 1928 Rite in which scripture, tradition, and reason³ are listed as primary. Toon's 12345 rule showed that the doctrines and practices of the first five centuries of the church were followed. In this article, I summarize Toon's analysis of the 1979 BCP.

¹ the toleration of premarital sex, no-fault divorce and remarriage, the condoning of abortion, the blessing of same-sex unions, and the ordination of practicing homosexuals

² the missionary activities of ECUSA were suspended last year.

³ Reason meaning that faculty which makes clear to any one generation what the Lord God has revealed and taught to his Church. Revisionists use the term 'reason' differently, often in reference to findings of behavioral scientists.

Suppositions of Modern Anglicanism

Toon notes that scripture began to be viewed differently in the 1950's as the historical-critical method of studying the Bible gained ascendancy. The new method tended to make the Bible appear to be the inspired words of men about God, rather than inspired words of God about his relation to man.⁴ Revisionists also questioned the use of historic doctrines which derived in part from Greek philosophical concepts.

Toon formulates the unstated beliefs underlying the 1979 BCP (and the more recent experimental liturgies) with another 12345 rule.

1. Experience is the one and only foundation;
2. Experience is of two kinds - a) that recorded in Biblical and historical Christianity and b) that of modern experience;
3. The third century after Christ (which was before the councils and doctrines of the 4th and 5th centuries and of which we have minimal knowledge) is most applicable to our time and gives the most flexibility for change;
4. The benefits of four revolutions (the Protestant Reformation, the Enlightenment, the ascendancy of Liberal Theology, and the Second Vatican Council); and
5. The presence of five Eucharistic Prayers in the 1979 BCP (a plurality of rites in which one form is felt to be as good as another --thus precluding the formation of believers to one authoritative revealed doctrine).⁵

The One-Legged Stool of Experience

Toon shows that by appealing to experience modern theology can be constructed from a combination of any of the following:

Records of religious experience:

1. in the Bible,
2. in the Bible and in holy tradition,
3. in the Bible, in Christian tradition, and in other theistic religions (Islam and Judaism),
4. in the Bible, in Christian tradition, and in all the religions of the world,
5. in all religions and in the experience of women and minorities, as well as in the study of the nature and needs of human beings as presented by the behavioral sciences.

With such a range, modern theologians can choose from those components which further

⁴ p. 116

⁵ pp 117-124

their position and cause. Toon says:

An indication of how this approach has entered the Anglican tradition of theology is best illustrated by reference to what has often been called the three-legged stool (scripture, tradition, and reason)...

In recent decades, there has been talk of a four-legged stool, with the fourth leg being (at first) specifically religious experience, and then being (more recently) such human experience as had a bearing on modern religion. Thus instead of the Bible and traditional theology judging contemporary ideas of religion, morality, and spirituality through rational study, the authority of modern experience invades and virtually takes over the exercise, and the three-legged becomes not a four-legged but in fact a one-legged stool! ⁶

The Appeal to Community

The question arises as to why all kinds of experimentation (inclusive language, the Rave Mass, Sophia worship, the invocation of foreign gods) are permitted while the use of the 1928 BCP is absolutely prohibited. Is it that the historic 1928 liturgy would impede the development of a community conformed to Liberal Theology? ⁷

In any community, a common basis or norm is essential. Because the 1928 BCP emphasizes the sinfulness of man and the majesty of God, it did not fit in with the ECUSA goals of inclusivity and mutual affirmation. The Biblical idea of sin, with its insistence on sexual purity, is distasteful to many moderns. Is this part of the reason why adherents to traditional theology either had to be converted to new thinking or be excluded from the church?

If the sinfulness of man (as defined by scripture) is denied, why is there a need to recognize the sacrificial death of Jesus? Why is the Eucharist still the centerpiece of modern liturgies? Has the Eucharistic emphasis shifted? Toon says

The coming together of "individuals" to form a "community of celebration" and to share a symbolic, common meal seem to be the major themes of the

⁶ p. 121

⁷ Toon suggests that readers validate that there is a new theology by examining the 1979 BCP Catechism which begins with talk of human nature rather than with the self-revealing God and which rejects the doctrine of original sin (i.e., as sickness and disease of the soul) in favor of seeing sin as the abuse of freedom.

modern Eucharists. The emphasis is not upon the encounter with, and feeding by, the heavenly Lord Jesus Christ who comes to his people who are gathered in his name; rather it is upon the discovery of God present in and with those who come together to celebrate and affirm each other. That is why so much is made of the so-called "Peace" - the greeting of each other by hugs and handshakes.

In my view community should not be the primary focal point for the church, because community is not a uniquely Christian phenomenon. Community can be achieved in many contexts - a needlework circle, a bowling team, or even an inner city gang. In and of itself a sense of community is not sufficient to make a gathering into the body of Christ. The full gospel message, which includes a call to repentance, righteousness, and discipleship, must also be taught and lived.

If circumstances so dictate, our relationship with God can exist apart from the physical presence of a community, for we are in company with the communion of saints and the cloud of witnesses. To be branches on the true vine, we must first focus on God and his Word rather than on our membership in a community.

Toon concludes:

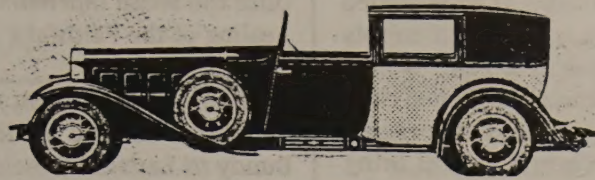
Via the new liturgies, which contain new doctrine, major changes in what the Church believes, teaches, and confesses are being introduced. People are participating in the new liturgies, which still use the language of Zion, and thereby they are receiving into their minds and hearts a new theology - even perhaps a new religion. Such a route is probably a more effective route for the entrance of modernity into the liturgical churches than any other! ⁸

Dr. Toon also discusses the structure and contents of the 1979 rites and provides guidelines on how they can be made more in keeping with tradition. He has done an admirable job of assembling information for those who seek the authentic Anglican Way.

A new book by Toon, *The End of Liberal Theology: Contemporary Challenges to Evangelical Orthodoxy* is scheduled for publication by Crossway Books in April and will sell for \$16.99. §

⁸ p. 125

FOR MEMBERS ONLY



ST. MARK'S CHURCHWOMEN

February 10, 1995

A meeting of St. Mark's Churchwomen was called to order in the Choir Room after the 10 o'clock service on Sunday Morning. Purpose: to plan projects for the current year.

One is to hold a raffle, the prize to be two tickets for a show at the Boulder Dinner Theater which can be used at any time within one year. Rose Thomas was asked to be in charge. She graciously consented.

Another project considered was a silent auction. It was voted to pursue this under the leadership of Virginia Tschanz.

Members agreed to hold the annual Membership Tea in the Fall, the purpose of which is to eat cake and pay dues. Tentative date: second Sunday in September after the 10 o'clock service.

Several questions were discussed in planning the next Craft Fair: 1. to have it in the spring or fall 2. since most of the profit last year came from crafts and food made by our own people, perhaps we should not rent tables to outsiders.

Members were asked to bring craft ideas to the next meeting which has been scheduled for June 4 at 11:15 a.m. Today's meeting was adjourned about noontime.

Respectfully submitted, Christy Reppond, Secretary



Pam Howlett, at left, is greeted by Mary Frances Carlson as both arrive at St. Mark's for the meeting of the Church Women, February 10, 1995

News From St. Edward's Guild...

AN ORGANISATIONAL MEETING WAS HELD SUNDAY FEBRUARY 26TH. THE GUILD WILL SPONSOR LENTEN DINNERS BEFORE STATIONS OF THE CROSS. A SIGN UP HAS BEEN POSTED IN THE PARISH HALL FOR ANY ONE INTERESTED IN PREPARING THE MEAL.

ST. EDWARD'S WILL COORDINATE THE ROGATION DAY FESTIVITIES INCLUDING BAGPIPER, WEAR YOUR TENNIS.

IN THE SUMMER, WE HOPE TO HAVE OUR FIRST FUND RAISER - A BRITISH FESTIVAL. DETAILS WILL FOLLOW. FOR THOSE WHO DON'T KNOW, ST. EDWARDS GUILD IS A NEW ORGANISATION, DEDICATED TO SERVICE TO THE PARISH AND THE WESTERN RITE. FOR MORE INFORMATION PLEASE CONTACT SUBDEACON THEODORE EKLUND AT 783-0332.

As is our custom in Orthodoxy, Green Beer will be substituted for the Altar wine on the Sunday closest to St. Patrick's Day. Our thanks to the Adolph Coors Company of Golden, Colorado for supplying the Denver parishes.

The Inner Ring Revisited

by the unworthy JCC for Members Only

Readers of C. S. Lewis' *The Weight of Glory* will remember the essay *The Inner Ring*. In this essay Lewis examines the lure of "being in the know" as an accepted member of the "in" group who really have influence and the privileges, and exemptions from the rules, of "the Inner Ring." I saw this fatal motivation

played out in the Episcopal Church where men who once formed their consciences and actions after the pattern of Christian belief came to compromise themselves for advancement into the "inner ring" of the apostate Episcopalian "leadership." Having traded their souls for something less than an ounce of earthly happiness, many are now bitter and at the end of their clerical "careers." The desire to enter the "inner ring" of any organization or movement, even a wholesome one, as we hope the Orthodox Church is, will bring only emptiness and sorrow. As Lewis makes clear, "The quest of the Inner Ring will break your hearts unless you break it. But if you break it, a surprising result will follow. If in your working hours you make the work your end, you will presently find yourself all unawares inside the only circle in your profession that really matters. You will be one of the sound craftsmen, and other sound craftsmen will know it. This group of craftsmen will by no means coincide with the Inner Ring or the Important People or the People in the Know. It will not shape that professional policy or work up that professional influence which fights for the profession as a whole against the public, nor will it lead to those periodic scandals and crises which the Inner Ring produces. But it will do those things which that profession exists to do and will in the long run be responsible for all the respect which that profession in fact enjoys and which the speeches and advertisements cannot maintain. And if in your spare time you consort simply with the people you like, you will again find that you have come unawares to a real inside.... This is friendship. Aristotle placed it among the Virtues. It causes perhaps half of all the happiness in the world, and no Inner Ringer can ever have it."

Archdiocesan Statistics

by Prof. Edward Opperman, St. Mark's Parish

The Antiochian Archdiocese experienced extraordinary growth in 1994. Twenty-two new churches were founded, increasing the total number of churches in the USA and Canada to 192. In 1977, there were only 102. The Western Rite now numbers 17 churches/missions with the oldest being Incarnation in Detroit. **Since 1977 the Western Rite has contributed 20 % of the growth in the Archdiocese.** By the summer of 1995, the Archdiocese may well pass the 200 churches/missions mark. Quite a century of accomplishment from a single Syro-Arabian Mission of the Russian Orthodox Church in 1895.

Pray Brethren

The prayers of the Faithful are requested for Father Patrick McCauley, Rector of Holy Apostles' Church in Forth Worth, Texas. Father Patrick has undergone surgery and will, by God's help, make a full recovery.

Pray that the spirit of infirmity is removed from him and that the Spirit of our Lord Jesus Christ will strengthen him in the inner man. Prayer is offered for all the ill at every Mass at St. Mark's. We frequently offer the *Missa Infirmitum* with special intention for the healing of the Faithful+

Fr. Lester Bundy of St. Columba Mission officiated at St. Mark's for the wedding of his son, Karl Michael Bundy to Larissa Michele Bundy on March 4, 1995.

SUNDAY evening Vespers (at 4:00 PM) for Lent are offered at the following parishes:

12 March	Saint Catherine
19 March	Saint Augustine
26 March	Saint Elias
2 April	Saint Mark (y'all come, hear!)
9 April	Saint Herman

The C.S. Lewis Center meets at St. Mark's on Thursday, 16 March, at 7:30 PM to discuss "The Inner Ring" from *The Weight of Glory*. All are welcome.

Prof. Bruce Edwards will offer "Understanding C.S. Lewis" at the Corona Presbyterian church, 8th Avenue at Downing Street, on Saturday, 8 April from 9:30 AM until 4:30 PM. The lectures are free to all.

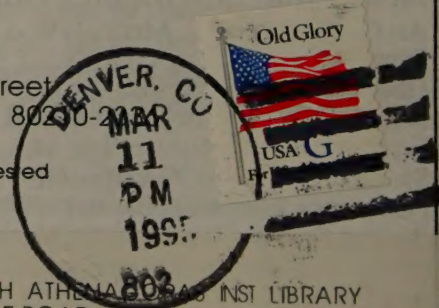
The Bookstore will soon offer the standard Orthodox Commentaries on the Gospels of Matthew and of Mark from Chrysostom Press. Each is expected to sell for about \$ 12.⁰⁰ Also from Chrysostom Press we expect to offer *The Great Collection of the Lives of the Saints* which runs to five hundred pages for each month of the Year. Cost is expected to be \$ 25 per volume.

The LION is published for members only of St. Mark's Parish of Denver, The Rev'd John Charles Connely, (Yale '76) Rector and Dean of the purple mountain majesties and fruited plain, Western Rite Vicariate. An honorary membership with privilege of receiving our private newsletter may be had by application and \$9.⁰⁰ to the following address:

THE LION

St. Mark's Parish
1405 South Vine Street
Denver, Colorado 80202

address correction requested



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